AN EXACT DISCOVERIE OF ROMISH DOCTRINE IN THE CASE OF CONSPIRACIE AND Rebellion, by pregnant *obseruations:*

Collected (not without direction from our Superiours) out of the expresse *dogmaticall principles of Popish Priests* and Doctors.

ISAY 29.9.

But stay your selues, and wonder; they are blinde, and make you blinde.

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AN
EXACT DISCOV-
VERIE OF ROMISH
DOCTRINE IN THE CASE
OF CONSPIRACIES AND

TO THE SEDVCED BRETHREN WHOSOEVER, GRACE and peace from God the Father, *and from our Lord Iesus Christ.*

MArueile not (beloued brethren) that I salute you in the name of brotherhood, whom I acknowledge seduced: It pleased our Sauiour to call some * *Sheepe,* whē as yet they were *wandring:* and his Apostle nameth them * *Brethren*, whom he esteemed *bewitched.* With whom giue me rather leaue to marueile in your behalfe, * *Why are you so easily remoued from the Gospell of Christ?* and in the earnest desire of your blessed conuersion, to expostulate in the same tenour: * *Who hath bewitched you, that you should not obey the truth, to whom Iesus Christ was described* (that is, liuely preached) *among you?* It is not then any *Who,* who may either preiudice a truth, or priuilege an error: because, if truth, then

* Luk. 15.
* Gal. 3. 1.
* Gal. 1. 6.
* Gal. 3. 1.

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Doe as they say, although the teacher be a Pharisie: If any other doctrine, not *receiued from Christ*, then * *Hold him accursed*, although the Minister bee an * *Angell*. And seeing (brethren) it hath pleased almightie God (who *bringeth light out of darknes, and life out of death*) from this late sinfull attempt, as nameless for vglines, as matchlesse for example, to draw this inspiration of grace, that you, through the detestation of their practises, are now brought to a suspition of their inchantments: I thought it therefore my bounden dutie to discouer vnto you positions and practises of your Priests, wherby, as with tongues and hands, they conspire together in like mischiefe: nothing doubting, but when you shall perceiue the damnablenes of their doctrine, you will Christianly auoide the danger of their charme. Now then let vs (beloued) ioyntly examine these spirits; and not, till in the end of this tract, take our mutuall farewell.

* Gal. 1. 8.

A PLAINE DISCOVERIE OF THE REBELLIOVS DOCTRINE OF THE Romish Church.

PRegnant Obſeruations, directlie prooving Romiſh ſchooles to be Seminaries of Rebellions in all Proteſtants gouernment: and Popiſh prieſts, as alſo their adherents, to be worthily executed for ſeditious and traiterous perſons, prooued by many Reaſons, collected from their owne publique poſitions and practiſes.

The firſt Reaſon.

Their generall Aſſumption, whereupon all their rebellious poſitions are founded, is this, that All Proteſtants are Heretiques; and Excommunicate. *Now then we may argue, firſt:*

They who by their ſlanderous doctrine make all Proteſtants (in their common cenſure Heretiques) ſo odious, as vnworthie of any Ciuill, or naturall ſocietie, muſt neceſſarily be iudged Seditious, and intolerable amongſt the Proteſtants: But the Romiſh Seminaries and Ieſuites doe brand all Proteſtants with deteſtable crimes; thereby to denie them all ciuill or naturall reſpects. Ergo.

The Minor hath two parts:
- *Crimes ſlanderouſlie obiected.*
- *All humane ſocietie detracted: both prooued.*

Prote-

[a] *Proteſtantes articulum omninò nullum tenent Symboli Apoſtolici.* Andræas Iurgiwicius, lib. tit. Euangel. quinti Profeſſores.

[b] *En Caluini Turciſmum, & plane Mahometiſmum, &c.* Reinaldus in libro, qui inſcribitur, Caluino-turciſmus.

[c] *Caluini pſeudo-Euangelium Alcorano eſſe in nullo melius; in multis tetrius & flagitioſius.* D. Giffordus Decan. D. Petri, præf. in lib. D. Reinaldi.

[d] *Inſtitui Proteſtantium Atheiſmos explicare, &c.* Poſſiuinus Ieſ. libello de Atheiſmis Proteſt.

[e] *Hæreticis licitum eſt auferri qua habent, melius tamen eſt, quod autoritate Iudicis fiat.* Decretum Papale apud Grat. cauſ. 15. q. gloſſa.

[f] *Non eſt dubium, quin populus Catholicus iure poſſit hæreticos Paſtores decimis defraudare.* Alanus Cardinalis & Parſonus.

The firſt part prooued.

Firſt a Stranger ſaith, that [a] Proteſtants beleeue not one Article of the Apoſtles Creede. *Our Countriman more ſtrangely:* [*] Proteſtants haue no faith, no religion, no Chriſt, but are meere Infidels. *The Maiſter of the Seminarie at Rhemes writeth and intituleth his booke:* [b] Caluiniſh Turciſme, *and plaine* Mahometiſme. *Which booke Deane Gifford doth no leſſe impudently than impotently maintaine, ſaying, that* [c] Caluins doctrine is worſe than the Alcoran of the Turkes. *The Ieſuite* [d] *Poſſiuinus with the ſame ſpirit of blaſphemie doth compile a booke, wherein he calleth Proteſtants doctrines, concerning Chriſt, to be meere* Atheiſmes. *And al to this end, that all humane ſocietie with Proteſtants may be viterly diſſolued.*

[a] Wright in his late booke of Articles.

The ſecond part prooued: as firſt the ſocietie in Neighbours.

[•] Neighbours, if Heretiques, may lawfully be ſpoyled of their goods (*by force*) though it be better to be taken from them by authoritie. Theft.

2. *In Pariſhioners.*

Where the queſtion is concerning paying of Tithes, it is reſolued: [f] Pariſhioners may lawfully defraude Proteſtant Miniſters of their tithes. Sacrilege.

g *Is apud quem Hæreticus aliquid depoſuerit, non tenebitur poſt manifeſtam hæreſin, rem depoſitam illi reddere.* Simancha Epiſc. Pacenſ. Inſtit. Cath. tit. 46. ſect. 73.

h *Non tenentur reddere rem verbis contractam.* Tolletus Ieſ. Inſtruct. Sacerd. de Excom.

i *Si iuraui me ſoluturum alicui pecuniam, qui excommunicatur, non teneor exſoluere; quia qualitercunque poſſumus, debemus vexare malos, vt ceſſent à malo.* Apud Gratian. cauſ. 15. q. 6. gloſſa.

k *Cuſtodes arcium et cæteri vaſſalli eadem Conſtitutione liberati ſunt à vinculo ſacramenti, quo dominis fidelitatem promiſerant.* Simancha Epiſc. quo ſupra, ſect. 74.

l *Quinetiam Vxor Catholica viro Hæretico debitum reddere non tenetur.* Simancha Pacenſ. Epiſc. Inſtit. Greg. 13°. dicatis, & eiuſdem iuſſu Romæ impreſſis.

m *Pater, qui filium habet hæreticum, qui conuerti non velit, ſi Pater liber & ſui iuris eſſet ad diſponendum de bonis ſuis vt vellet, tenetur exhæreditare filium talem.* Huc adiunge. *Parentes mortaliter peccant tradendo filias matrimonio Hæreticis.* Card. Alanus.

n *Sacerdos in Angliam reuerſus, & rogatus de Parentibus, qui ſunt hæretici, reſpondere poſſit & veraciter negare, eos ſibi eſſe Parentes; intelligendo quales habere debet: quia Patres ſolent reſpuere filios propter Religionem, & filij Parentes.* Alanus, & Parſonus.

Nam

3. *In Debtors, and whosoeuer haue any matter of trust committed vnto them.*

[g] Such are not bound to restore that which they haue receiued, or to satisfie their Creditors, who are Heretiques. [h] They are not bound hereunto. [i] This is an ancient Decree. Perfidie.

4. *In Seruants.*

[k] Also Keepers of Forts, and all other vassals and slaues are freed from the oath of subiection to their Lords. Periuris

5. *In VViues.*

[l] Wiues are not bound to render due beneuolence vnto their husbands, if heretiques. A kinde of disloyaltie.

6. *In Parents.*

[m] The father must disinherit his sonne, if he will be a Protestant. Vnkindnes.

7. *In Children.*

[n] A Priest returning into England, if his father bee a Protestant, hee may denie him to bee his father: meaning that hee is not such an one, as hee ought to acknowledge his father. Disobedience to Parents.

• *Nam propter hæresin Patris filij sunt sui iuris.* Simancha quo supra, tit. 46. sect. 74.

¶ *Hæretici filij vel Consanguinei non dicuntur; sed, iuxta legem, Sit manus tua super eos, vt fundas sanguinem ipsorum.* Apud Grat. gloss. in Decret. lib. 5. ex decreto Greg. 9. caus. 23. q. 8. cap. legi.

¶ *Si Ciuitas tota, vel maior pars sit hæretica, potest ille negare hanc suam esse patriam: intelligendo, quod hæreticam non habeat loco patriæ.* Card. Alan. & Parsonus.

[r] *Iuxta Constitutiones Gregorij 9. Hæreticus priuatur omni dominio, naturali, ciuili, politico.* Simancha Inst. tit. 46. sect. 74.

[s] *Si vnquam ad hæreticorum partes deflexero, si amicitiam, si fœdus, si matrimonium cum eis feci, si opem ferendo, si Aue, si Vale dixero, illa die fulmine ferito.* Lodouicus d' Orleance. part. 29.

[t] *Henricum 3. hæreticum, homicidam, &c.* Lib. de Abdicat. Henr. 3.

[u] *Henri-*

For by the heresie of the father the child is freed from obedience.

8. *In all Kinred.*

¶ Heretiques may not be termed either Children or Kinred, but according to the old law, Thy hand must be against them to spill their blood.

The professed bloody Massacre against the Protestants, without distinction of Sexe or Kinred.

9. *In Natiues.*

¶ If any finde his native Citie to be most part infected with heresie, he may denie it to be his Countrie.

Finally, by ¶ Pope Gregorie his Constitutions, By heresie a man is depriued of all his iurisdiction, whether naturall, ciuill or politique. *So that the tenour of the oath of the Leaguers in France is this:* ¶ If euer I make mariage, vse traffique, yeeld aide, hold friendship, giue credence vnto heretiques, or once salute them, then let God confound me. *Shall we call this Religion which dissolueth the dutie of Seruants, Subiects, Debtors, and strangleth the vitall spirits of humane societie; and by not acknowledgmit of naturall duties of Wedlocke, naturall Parents, naturall Children, naturall Countrie, doth bowell vp nature, as it were, and depriue men of humanitie it selfe? O Babylon! to proue this in all particulars were needlesse; one kinde may satisfie.*

Practise.

The Papists in France did libell against ¶ Henry the 3. as hereticall, a manslayer: *so likewise against this*

Henry

y *Henricum 4. Culinarem canem, pogonatum Iulianum, bipedum nequissimum, Apostatam, fœtidum Satanæ stercus.* Ludouicus d'Orleance.

z *Si Cæsarem intellexerim cùm omni sua classe aduersus Turcum cursum dirigere, ac si iam Hellesponti fauces tenentem conspicerem, nunquam acquiescerem donec conuenirem, & in hac verba apud eum prorumperem: Cæsar, quo paras? Quid cogitas? Si amor reip. Christianæ te mouet vt regem Turcarum antiquum Christiani nominis hostem aggrediare, annon vnde maius periculum Reip. Christianæ imminet, & vbi nouus hostis viget, multo quàm Turca infestior, eò potius cursum conuertere oportet? viz. in Angliam, cuius semen Adulterinum vix à Turcico interneci possit?* Polydor. ad Henr.8. pro vnit. Eccles. defens.lib.3.pag.384.

a *Maiestas regni est in populo, potiùs quàm in persona Regis.* Iesl.libro de Iusta abdicat.pag.76.

b *Non populus in Principum gratiam factus; sed Principes in populi Commoda creati.* Didymus pag. 261. Stapleton.

c *Rex humana Creatura est, quia ab hominibus constituta.* Reinaldus de Iusta Autorit.pag.8.

d *Pontificem esse caput totius Ecclesiæ, & habere po-*

testatem

Henry the 4. *calling him a* [u] Kitchin-dogge, long-bearded Iulian, most heathenish Apostate, and the very excrement of Satan. *No lesse was the rancker of our Cardinall Poole against his Soueraigne.* [x] Desirous to diuert the Emperors forces from the Paganes, and to inforce them vpon Henry the 8, as vpon an enemie more pernicious than the Turke.

The second Reason.

Whosoeuer doe professe any Ciuill power soueraigne ouer Kings, whether directly, or indirectly, are to be accompted seditious: But all Popish priests do professe a double prerogatiue ouer all Kings: Democraticall, and Monarchicall; namely both of people, and Pope: both which are proued by the positions.

First of the People.

[t] *Parsons:* * The Common-wealth hath authoritie to choose a King, and to limit him lawes at their pleasure. *The French Iesuite sheweth a reason:* [a] For maiestie (*saith hee*) is rather seated in the kingdome, than in the King. *Like to Stapleton his glosse:* [b] People are not ordained for the Prince: but the Prince for the people. *But more finely Renalds;* [c] A King is but a creature of mans creation.

* Parsons in his Dolman. pag. 13. and pag. 159.

Secondly the Pope.

To auouch his preeminence, these men goe beyond the Moone: as first Bozius, [d] The Pope the head of the

testatem etiam circa omnia temporalia, probamus ex Theologis, & Canonistis. Bozius de Eccl. Monarch. Tempor. Epist. dedicat. ad Clementem 8. Pontif.

[a] *Habet, sed tamen indirectè in ordine ad bonum spirituale.* Bellarm. libr. 5. de Pontif. Rom. cap. 6. & 7.

[a] *Nulla est Imperatoris, aut Regis Electio, si, cum eligitur, excommunicatus sit.* Tolletus Iesuit. & Card. lib. 1. instruct. cap. 13. § Aduert. autem.

[b] *Ius ad regna Christianorum maius est in religione, quam in successione: maius in vllione hæresis* loqui-

ur

Church, hath power in all temporall cauſes and ſtates. [a] This is true (*ſaith Bellarmine*) vnderſtood indirectly, as it may auaile for the ſpirituall good. *In briefe*, [*] This ſupremacie of the Pope (*ſaith Stapleton*) is a doctrine to be holden of all Chriſtians vpon paine of damnation, and ſeparation from the Church of God. *We demaund how farre theſe pretended powers may extend; and hereupon we argue.*

A new Article of faith.

[*] Stapleton in his Engliſh Counterblaſt againſt Maſter Horne.

The third Reaſon.

Whoſoeuer vpon any pretended ſupremacie: whether of Pope, or people, doe denie the neceſſarie right of Election, or of ſucceſſion of Proteſtant Princes; are to be holden amongſt all Proteſtants, ſeditious: But all Popiſh prieſts doe vtterly aboliſh the title of ſucceſſion in all Proteſtant Princes, by pretended prerogatiue of Pope and people. Ergo. The Minor proued by their poſitions.

In Election.

1. *The Romiſh Cardinall:* [a] There is no election, whether of King, or Emperour, of any force, if he that is elect (*ſuch they eſteeme all Proteſtants*) be excommunicate.

In Succeſſion.

Renalds. [b] The right of Kings Chriſtian muſt depend rather vpon their religion, than vpon order

They ſuggeſt a forraine inuaſion.

tur de Protestãtibus) *quam in Cognatione sanguinis. Debent igitur Christiani omnem tali spem præscindere, nè ad eam celsitatem aspiret.* Reginaldus Anglus in suo Rosæus pag. 649. & pag. 670.

c *Qui contra facit, deum homini postponere, carnem spiritui anteponere dicendus est.* Stapletonus in suo Didym. pag. 122.

d *Regnum Hæretici defuncti ad filium Catholicum pertinet; quod si filius & consanguinei eius hæretici fuerint, Regnum Catholicum possit Regem Orthodoxum eligere: si verò Regnum hæreticum fuerit, Electio Regis Catholici ad summum Pontificem pertinet: sed & Regnum illud possit à Catholicis occupari.* Simancha Instit. Cath. tit. 46. sect. 75.

e *Vultis in Regno Galliæ Christianissimo Regem Proclamare Nauarræum Caluinissam? Eadem operâ hominibus imperare iubetis canem; Templum Dei viuentis prostituitis Satanæ, & in vineam domini immittitis truculentum aprum, qui eum vastet & depascatur.* Reginaldus in suo Rosæus pag. 466.

f *Illinè clament, viue Rex, quem nè salutare possint, nec in domum suam recipere?* Ibidem pag. 476.

g *Dicit fortassis Nauarræus, egò saniorem Religionem induco, sed hoc ad rem nullo modo pertinet, tenetur enim Religionem Romanam defendere.* Creswellus in suo Philopater.

h *Quum*

der of ſucceſſion: and therefore all Chriſtians are bound to cut off all hope, leaſt that any ſuch (*ſpeaking of Proteſtants*) may aſpire to the Throne. [c] Otherwiſe (*ſaith Stapleton*) what do people elſe but euen preferre man before God? *Hereupon doth Simancha conclude, that* [d] the kingdome, of an Heretique departed, doth lineally deſcend vpon his ſonne: but if the ſonne in the race royall be heretical, the Catholique Common-weale may chuſe a Catholique Prince: but if alſo the kingdome be hereticall, then the choice of the King belongeth to the Pope: and ſo the kingdome may be taken by Catholiques. *And leaſt peraduenture any ſhould conſent to the lawfull ſucceſſion: Father Parſons doth pronounce ſentence;* [e] Whoſoeuer ſhall conſent to the ſucceſſion of a Proteſtant, is a moſt grieuous and damnable ſinner. *Thus farre of the poſition. Now behold their*

A profeſſed inuaſion.

[e] Parſons in his Dolman. pag. 116.

Practiſe.

1. *In France. Renalds doth forewarne the French.* [f] Will ye proclaime Nauarre a Caluiniſt, King of the moſt Chriſtian kingdome of France? What is this elſe, than to aduance a dogge to be ſoueraigne ouer men? [g] Shall Catholiques pray God ſaue that King, whom they may not admit into their houſes? [h] For ſuppoſe (*ſaith Father Creſwell*) that he profeſſe to bring in a more ſound religion; what is this to the purpoſe? he is bound to defend the Romiſh faith. *From France we will returne home, where Father Parſons buſieth himſelfe to*

[a] *Quam primùm Reges Christiani facti sunt hæretici, protenùs eius subiecti ab eorum dominio liberantur.* Simancha Episc. Inst. tit. 23. sect. 11.

[b] *Durante excommunicatione qui obnoxij erant vinculo fidelitatis vel iuramenti, tali vinculo liberabuntur.* Tolletus Card. Instruct. Sacerd. libr. 1. cap. 13.

[c] *Non videtur negandum posse Rom. Pontificem se & alios soluere à iusiurandi religione & lege, modo iusta causa subsit.* Azorius Iesuita Inst. mor. cap. 15. §. sextò quæritur.

[d] *Postquàm per Pontificem (nominatim) excommunicatur, extunc Vasalli ab eius fidelitate denuncian-tur absoluti: & terra eius exponitur Catholicis occupanda, qui eam, exterminatis Hæreticis, absque vlla contradictione possideant.* Massouius Iurisconsul. de maiestate. Milit. Eccl. par. 2. libr. 4. de Imperijs pag. 676.

[e] *Cùm*

diſable the title of ſucceſſion of our moſt dread Soueraigne King Iames, with intent to aduance the Infanta of Spaine thereunto. Thus much of Succeſſors: now of Poſſeſſors.*

*Parſons in his booke called a Conference concerning the next ſucceſsion of the Crowne of England.

The fourth Reaſon.

When the King is eſtabliſhed in his Throne by common conſent of the kingdome; whoſoeuer ſhall manacle the hands of his ſubiects, detracting all obedience: may iuſtly by order of law be challenged and condemned for a diſordered and rebellious perſon. But all popiſh prieſts doe diſſolue the oath of obedience to all Proteſtant gouernours. Ergo. The Minor proued by

Their Poſitions.

Firſt, one of their Biſhops reſolueth, that [a] As ſoone as a Chriſtian King becomes hereticall, foorthwith people are freed from ſubiection.

Secondly, their Cardinall: [b] As long as the Prince continueth excommunicate, the ſubiect is freed from the oath of ſubiection. *By whom are they freed?* [c] By the Pope *(ſaith the Ieſuite)* who vpon iuſt cauſe hath power to abſolue from oathes both himſelfe and all others. *Sometime the Prince is perſonallie excommunicate: what then?* [d] Then *(ſaith their Lawyer)* ſubiects are freed from their allegeance: and all his hereticall aſſiſtants to be rooted out, and their land to be expoſed to be poſſeſſed of (*Strangers*) Catholiques. *But how if he be not excommunicate by name? Yes, what though*

not

[e] *Cùm est crimen notorium nulla est opus declaratione sententiæ excommunicationis.* Panormitan. cap. cum in homine extrà de iudicijs.

[f] *Crimen hæresis, si sit notorium, vt nulla possit tergiuersatione celari; etiam ante iudicis sententiam; incurritur (ex parte) pœna prædicta: nimirum eatenus, vt subditi licitè possint tali domino negare obsequium.* Valent. Iesuit. tom. 3. in Thom. disp. 1. q. 12. punct. 2. pag. 463. §. Nunc.

[g] *In hoc articulo sunt Felinus & Caietanus, & communior sententia apud discipulos D. Thomæ; & probant, quia in hac causa adest semper voluntas interpretatiua Pontificis, qui obtinet vim sententiæ atque euidentia facti habet vim sententiæ.* Bannes in 2. 2. q. 12. Act. 2. conclus. 2.

[h] *Hoc vniuersa Theologorum & iurisconsultorum schola tenent, & est certum, & de fide.* Creswellus Iesuit. in suo Philopater, pag. 194.

[i] *Nos eos, qui excommunicatis fidelitate & sacramento constricti sunt, Apostolicâ autoritate iuramento absoluimus.* Gregor. 7. Pontifex apud Grat. caus. 15. qu. 6.

[k] *Nos excommunicamus vniuersos hæreticos, vt absolutos se nouerint omni fidelitatis debito, qui ijs iuramento tenebantur astricti.* Greg. 9. Pont. lib. 5. Decret. tit. 7. cap. 5. glossa.

[l] *Volumus & iubemus &c. & absoluimus subditas vinculo iuramenti, quo Regina Elizabetha constricti tenebantur.* Pius 5. Pontifex in Bulla.

[m] *Penes*

not excommunicate? [c] If (*saith another*) his heresie be publiquely knowne, there needeth no pronunciation of the sentence of excommunication. [f] So that (*saith the Iesuite*) subiects may lawfully denie him obedience. *How so?* [g] For the euidence of the crime (*saith their whole Schoole*) doth inferre a sentence of condemnation, because (as the more common opinion defineth) there must wee vnderstand the Pope his will is to haue him excommunicate, whom vpon the knowledge of his fault he would excommunicate. *Say Father Creswell is this true?* [h] It is certaine, and of faith auouched by the vniuersall voice of Schooles. *Satisfie vs yet in one question more: Suppose that the Protestant Prince haue a iust quarrell: what then?* * No warre can be lawfully denounced or waged by the Queene; (being excommunicate by name) though otherwise in it selfe it were most iust: because her power is vnlawfull. *Thus farre of the Positions.*

* In the copie of a letter sent by Cardinall Allen to Sir William Stanley. pag. 10.

Practise.

First Pope Gregorie the 7. alias Hildebrand, beginneth his Pageant: [i] We by Apostolicall authoritie doe absolue al from their oathes, which they haue giuen to persons excommunicate. *And another Gregorie vseth the like tenour:* [k] We absolue &c. *in the same case. Lastly, Pius Quintus their successor in place; but superiour in malice:* [l] We commaund all subiects (*saith he, &c.*) and absolue them from the faith they haue plight with Elizabeth their Queene.

[a] *Penes Romanos Pontifices semper fuit potestas ad tollenda incommoda Ecclesiæ, & damna animarum; Reges Regnis, & Imperatores imperijs priuandi.* Costerus Ies. Apolog. pro part. 1. Enchirid. pag. 64.

[b] *Non enim minus autoritatis à Christo collatum est Vicario suo, ad ouium tutelam & commodum, quam à villico datur Mercenario, qui pecora pascit.* Ibidem pag. 64.

[c] *Depositio Imperatoris ex Iusta causa pertinet ad summum Pontificem: quia Imperator est tanquam Minister summi Pontificis gladiũ iurisdictionis temporalis ad nutum summi Pontificis exercens.* Molina Ies. Tract. 2. de Iustitia, disputat. 29. Ad secundum pag. 149.

[d] *Non licet Christianis tolerare Regem hæreticum, si conetur pertrahere subditos ad suam hæresin.* Bellarminus Ies. lib. 5. de Rom. Pont. cap. 6. 7. & 4.

[e] *Sed debent subditi operam dare, vt in eius locum alius quamprimùm surrogetur.* Sanderus Theol. professor. de visib. monarch. libr. 2. cap. 4. §. Ius autem pag. 70.

[f] *Debent illum, tanquam Christi hostem, ex hominum christianorum dominatu eijcere: quæ est virorum doctiss. indubitata sententia, doctrinæ Apostolicæ conformis.* Creswellus Ies. in suo Philopater. pag. 194.

[g] *Etiamsi*

We haue already vnderstood how they forbid obedience to Kings. Now will we examine how they also inforce violence: and in this case we argue thus:

The fifth Reason.

Whosoeuer suggesteth a doctrine of forceable deposing of Princes from their Thrones, are therein manifestly rebellious: But all Popish priests defend violent deposing of Kings and Emperours. Ergo.

Their Positions.

Costerus: [a] This power (*saith he*) of deposing Kings of their Crownes, and Emperours of their dignities in behalfe of the good of the Church, was alwaies peculiar to the Pope: [b] Who hath no lesse authoritie, as Christs Vicar ouer Christians, than the hirtling hath ouer his beasts: [c] So the Pope hath authoritie ouer the Emperor (*saith Molina*) because the Emperour is but the Popes minister, and is to vse his temporall sword only at his beck. *But what if Kings will not inthrall themselues to the Popes authoritie?* [d] It is not lawfull for Christians (*saith the Cardinall*) to tolerate anie King, who draweth his subiects vnto heresie: [e] But subiects ought (*saith Saunders*) to endeuour to set vp another in his place. [f] Yea they ought (*saith Creswell*) to expell him out of his kingdome, as the enemie of Christ. An vndoubted doctrine among the learned, and agreeable to Apostolicall truth. *Yea which is more:*

g *Etiamsi pontifex toleraret regem Apostatam, tamen Resp. Christiana possit illum pellere à regno; quoniam Pontifex sine ratione permittit illum impunitum.* Domin. Bannes in Tho. 2ª. 2æ. quæst. 12. art. 2.

h *Nec ius hoc recuperabunt, quamuis postea reconcilientur Ecclesiæ.* Simancha inst. Cath. tit. 33. sect. 11

i *Henricum dignitate regiâ excidisse, Gallosque securâ conscientiâ in eum, vt publicæ fidei violatorem, bellâsse.* Liber de iusta abdicat. Hen. 3. pag. 370.

k *Eos omnes Catholicos peccare mortaliter, qui Anglorum castra contra Hugonem O-neale sequuntur; nec posse eos æternam salutem consequi, nec ab vllo Sacerdote à peccatis absolui, priusquam resipiscant, & castra Anglorum deserant.* Determinatio Salamanæ.

l *Theologi illi fecerunt quod consultorum, Confessariorum, Doctorum fuit.* Xistus Quintus Papa. vt habetur lib. de iusta abdicat. Hen. 3. pag. 370.

m *Volumus*

[g] Although the Pope (*saith Bannes*) should tolerate an heretical King; yet may the Commonwealth remoue him. *And yet behold a greater mysterie of this iniquitie than all these: for suppose that the King deposed shall be willing to be reconciled to the Church:* [h] Yet notwithstanding (*saith Simancha*) he may not recouer his Crowne. *Let vs now see this familie of Corah.*

Practise.

We will omit their Henries, Fredericks, Otho's, *and like Emperours and Kings of former times: call but to minde that which hath been visible in our daies, the late Henry of France, concerning whom their owne Prophet hath published a Treatise, the scope thereof is this:* [i] The French haue with good conscience borne armes against King Henry the 3. and depriued him of his Crowne. *Returne home, there wee see a Comet. The Rebell O-neele is vp in armes against his Queene: the Colledge of Salaman bring pitch to quench this flame, and resolue thus:* [k] Whatsoeuer Catholiques shall not forsake the defence of the English, and follow the O-neele, doth sin mortally, and cannot obtaine life euerlasting, except he desist. *Shall we thinke that other Priests can haue more loyall spirits? Impossible, as long as they receiue their breath from that Maister, who commandeth the former positions against the foresaid King of France.* [l] Those Diuines (*saith Pope Xtus*) haue done the parts of good Lawyers, Confessors, and Doctors. *His successor (this rancker growing by succession*

[m] *Volumus & iubemus vt aduersus Elizabetham Angliæ Reginam subditi arma capessant.* Bulla Pij Quinti Pont. Max.

[a] *Tyrannum occidere honestum est, quod cuiuis impunè facere permittitur, quod ex communi consensu dico.* Libr. de iusta Abdicat. Henr. 3. pag. 262. & 270.

[b] *Facilè constat eum, qui quamcunque tuetur hæresin, apud Christianos non minùs propriè perfecteque tyrannum effici; quàm qui apud Philosophos, spretâ ciuium conseruatione, omnia in republica stupris, rapinis, & hominum cædibus implet.* Reinaldus in suo Ros. pag. 157.

[c] *Vita priuari possint, tum multò magis omnibus alijs bonis, atque adeò etiam prælatione in alios.* Greg. Valent. Tom. 3. disp. 1. q. 11. punct. 2.

[d] *Imò grauiori pœna digni sunt Principes hæretici, quàm*

cession inueterate) Pope Pius against our late Souraigne: [a] We command the subiects of England to take armes against Elizabeth their Queene. *Hitherto hath been manifested onely their violence against the dignities of Princes: now heare of their violating of their sacred persons in conspiring their deaths.*

The sixth Reason.

Whosoeuer doe intend, designe, or practise the murder of Princes, must necessarily be holden for desperate Traitors: But all Popish priests are guiltie in some of these kindes. Ergo,

The Minor proued by their Positions.

They professe all, that it is lawfull to take armes against their Kings, as we haue proued: from whence we may argue against them, as hee against a seditious one; * Quis sensus armorum? *What other meaning can armes haue, but onely blood? But not to dispute from our suppositions, but their positions, by these degrees. First the French Defence saith, that* [a] Any man may lawfully murder a Tyrant: which I defend (*saith hee*) by common consent. *Now* [b] It is euident (*saith our Reinolds*) that euery heretique Prince is most properly and perfectly a Tyrant. *Which is supposed by the Spanish Iesuite; speaking of this point,* [c] That if (*saith he*) they may bee bereaued of their liues, then much more of their liuings and renownes. *And, which is the height of furie:* [d] Hereticall Kings (*saith Simancha*) deserue more

* Cicero orat. pro Ligaria.

quàm priuati homines; iure igitur (& meritò Scytha regem suum Scylen occiderunt, propter externos ritus, quia in Bacchanalibus sacris initiatus erat. Simancha Inst. Cath. tit. 23. Sect. 12. & 13.

[e] *Arnoldus in Synodo Parisiensi omnem tyrannidem Hispanorum apud Indos solis Iesuitis ascribit.* Gallobelgicus tom. 2. lib. 10.

[f] *Rodolphus Comes contra Henricum 4. (fulmine Gregorij Pontificis percussum) bellum gessit, &c.* Abbas Vrspurgensis, Cranzius, & alij in suis Cronicis.

[g] *Iubemus vt aduersus Reginam Angliæ subditi arma capessant.* Bulla Pij Quinti.

[h] *Nihil*

more grieuous punishment than priuate men: therefore the Scythians (as he well deserued) did put to death their King Scylen, for violating their Bacchanals. *Scythia a most barbarous nation is the fittest glasse that these priests can finde to locke their faces in. Well, shew vs then your Scythian and Heathenish practises.*

Practise.

Let vs trauell (but in your thoughts) into India, [e] where (*as your Arnoldus in his publique Oration in the Vniuersitie of Paris did contest*) the generall clamour of the poore people was, that Iesuites were the causes of all tyrannie which was exercised amongst them. *Passe homeward through Germany; there we see* [f] Duke Rodolph persecuting the Emperor Henry his King by force of armes, through instigation of the Pope. *From thence wee come to France; where Clemens the Monke, as a bloodie parricide,* did murder Henry his King. *Lastly, to arriue at home, where after the Bull of Pius Quintus few yeres passed without such desperate attempts against their Soueraigne: that Bull bellowing thus,* [g] We will & command subiects to take armes against their Queen. *Which breath possessed all those late conspirators: Arden, Someruile, Parry, Cullen, Squire, Lopez, with others, all by instigation of priests sought the death of our and their Soueraigne. And now at this present, behold, and be astonished. A fornace prouided to consume at once, not onely the King, but also (because an absolute state assembled) the whole kingdome. Durst these Ingi-*

* *Nihil interest faueas ne sceleri, an illud facias.* Seneca.

a *Multi Pontifices Principes multos autoritate suâ regiâ meritò priuarunt, vt Leonem* 3. *Fredericum* 1. *Othonem* 5. *Childericum regem Franciæ.* Cardin. Bellarmine lib.5.de Rom.pont.cap.6.& 7.

b *Renaldus in suo Roseus* cap.2.

c *Gratias agimus deo immortali, qui operis huius fructum* (nimirùm,per parricidum Monachi) *tàm benè anteuerterit.* Lib.de iusta abdicat.Henr.3.

ners doe any such thing without direction from their priests? First, they conspire by oath vnder the seale of the (here is a priest) Sacrament. Secondly, he that was to put fire to it runneth once and againe to the Seminarie at Doway, doubtlesse to consult with that priestly Oracle. Thirdly, he will not bewray his complices, except he may be warranted by a priest. And that this kinde of act is their priestly function, will appeare in the subsequents.

The seuenth Reason.

Seeing, * It is in a manner all one to commit a villanie, and to commend it: *We may argue, that whosoeuer shall iustifie acts of treasons, and parricides, are not vnguiltie of the same crimes: But all priests doe iustifie such hainous parricides. Ergo.*

The Minor proued by their positions practicall.

The famous Cardinal and publique Reader in Rome saith: [a] Many Popes haue iustly deposed many Princes. *Our Countrimen* [b] Cardinall Allin, [c] Reinalds, [d] Parsons, *inciting subiects to armes against their prince, do perswade by examples meerly rebellious: as resisting of King Iohn, of Edward the 2. of Richard the 2. of Henry the 6. as presidents to be followed. The Author of the booke of* [e] Deposing Henry King of France, *doth sing a* Gaudeamus *for his death. And againe,* Allen *approueth the perfidious rendring vp of* [f] Douentore; *and incourageth the English malcontents*

[b] In the copie of his letter to Sir William Stanley. pa. 35
[d] In his Dolman. part. 1. pag. 62.
[f] In his letter to Sir William Stanley, Anno 1587.

h *Xisti Quinti Pont. Maximi de Henrici tertij morte Oratio habita in Consistorio Patrum. 2. Septembris, Anno Dom.* 1589.

i *Mortuus est Rex Francorum per manus Monachi.* Pag. 3.

k *Rarum, insigne, memorabile facinus.*

l *Occidit Monachus regem non pictum aut fictum in charta, aut pariete, sed regem Francorum in medio exercitu.*

m *Hadrianus Pontifex excommunicationem Henrico 2. denuncians, ipse à deo maledictus, à musca suffocatus est.* Nauclerus generat. 139.

n *Facinus non sine Dei Opt. Max. particulari prouidentia & dispositione:* (pag. 5.) *non sine expressa eius voluntate,* (pag. 4.) *& succursu perpetratum.*

o *Nota quàm insignis est Historia illa Sanctæ Mulieris Iudith, quæ vt obsessam ciuitatem suam, & populum Dei liberaret, cœpit consilium, Deoque sine controuersia suggerente, de interimendo Holopherne, hostilis exercitus principe, quod & perfecit, &c.* pag. 8.

p *Hic verò Religiosus aggressus est, & confecit rem longè*

tents to ioyne their forces with [g] the Spanish Inuasion. *So the Colledge of the Iesuites at Salamane approued the insurrection of* * Tyrone. *And doe not the most of that Sect canonize in their conceits all such popish ones, as haue been executed for manifest treasons?*

[g] A booke intituled, *An admonition to the Nobilitie and people of England.* The inscription: *Gulielmus miseratione diuina S.R.E. Tituli S. Martini in montibus Cardinalis, Cunctis regni Angliæ & Hiberniæ Proceribus.*

* See aboue Reason 6. lit. i.

An example of a notable patron of high treason.

[h] Xistus Quintus *maketh a publike Oration in his Consistorie of Cardinals: the subiect matter he sheweth is this:* [i] The King of France is slaine, by the hand of a Monke. *And what of this?* [k] This (*saith he*) is a notable, rare, and memorable act. *But why?* [l] Because he slew not (*saith he*) a King painted in paper, or grauen in stone, but the King of France, in the middest of his host. *Is it a wonder any should wonder that a Monke could murder a mortall King? seeing popish historie doe record, that* [m] Pope Hadrian being guiltie of the like seditious practise against the Emperour Henry the 2. was choaked with a flye. *Nay but if the Monke had killed a painted image, that had been an act farre more memorable, and lesse intolerable: notwithstanding no fact is good, because great; but therefore great, because good. Say then what is to be thought of the worthines of the fact?* [n] It was a fact done by ỹ admirable prouidence, will, and succour of almightie God. *How? by Gods will counselling and approuing it?* [o] Holy Iudith is famous (*saith he*) for the slaying of Holophernes, which she did not without the suggestion of Gods spirit. [p] But this religious man hath done

longè maiorem, non ſine Dei concurſu. Pag. 10.

q *Rex infœlix, & in peccato mortuus.* Pag. 3. & pag. 9.

r *Vir Religioſus.* Pag. 9. & 10.

a *Sit hæc tertia Concluſio: vbi euidens adeſt notitia criminis, ante declaratoriam pontificis ſententiam licet (ſi modo vires ei ſuppetunt) Regem deponere.* Dominicus Bannes in Thom. 2ª. 2æ. q. 12. art. 2.

b *Sit hæc Cautio adhibenda, vt vires habeant ad hoc Idoneas ſubditi: alioqui in Religionis Catholicæ præiudicium*

a farre more marueilous worke. *O marueilous Religion! yet ſo it is in this ſinne of parricide, where* A Monke doth murder his King. *The beſt word the Pope affoordeth the murdred, is,* [q] An vnhappie King, and one periſhing in his ſinne. *The worſt he doth beſtow vpon the murderer, is,* [r] Religious man. *And thus in not condemning, but rather commending one traitour, he hath made vp two. Laſtly, this Henrie (a note very materiall) was a Papiſt; onely he fauoured the Proteſtants, and eſpecially* Prince Nauarre (becauſe a Proteſtant) excommunicate. *By this Pope, this was his crime, vpon which enſued,* This fact (*to paraphraſe truly of the Popes words*) rare *for the attempt*; notable *for the wickednes*; memorable, *for the ſhame of the Sect.*

The eighth Reaſon.

Thoſe Snakes that doe naturally ſting, as ſoone as they get warmth, may not be harboured in the boſome of the Common-wealth: But all popiſh prieſts profeſſe rebellions, as ſoone as they can preſume of their ſtrength: Ergo, &c. The Minor proued by

Their Poſitions.

Bannes maintaineth this as a neceſſarie parentheſis: [a] Subiects before ſentence of excommunication (if they haue ſufficient force) may then depoſe their King. *This Father Creſwell addeth as a warie caution:* [b] Let ſubiects take heede (*ſaith he*) that they haue competent ſtrength in ſuch caſe: otherwiſe

præiudicium cederet. Creswell. in suo Philopater, pag. 198. & 199.

[c] *Quasi verò eadem instituendæ ecclesiæ ratio atque institutæ esse credenda sit; adde quod id tum non licuit, dum impiorum multitudo superior esset: sed neque illi Christum professi erant, vt cogi in verba eius mortis supplicio possent; sed tum demum, scilicet, id datum est, cum impletum fuit id propheta* * *Reges erunt nutritij tui: & in quæ tempora venimus.* Lib. de iusta abdic. Regis Henrici 3. pag. 278.

* Esa. 44.

[d] *Illud non moueat quemquam, id laudabile est; cum resistere nequeas.* Lib. de iusta abd. pag. 371.

[e] *Quod si Christiani olim non deposuerunt Diocletianum, Iulianum, Valentem, id fuit quia deerant vires temporales Christianis.* Bellarm. lib. 5. de Rom. Pont. cap. 6. & 7. & 4.

[f] *Ex hac secunda Conclusione sequitur, excusandos esse Anglos, quia non se eximunt ex superiorum potestate, nec bellum contra eos gerunt: quia non suppetunt illis vires, ob consequentia pericula.* Dom. Bannes in 2ª. 2æ. Thom. quæst. 12. Art. 2.

[g] *Populus Christianus obsistere tenetur conscientiæ vinculo arctissimo, & extremo animarum periculo*

therwise it may preiudice the Catholique cause. *And least any taking an Antidote against this poison, should obiect the condition of the Church of Christ primitiue, and of the glorious Christians in those times, who intended not killing of Kings the enemies of the Gospell; but to be willingly killed for the profession of the holy faith: marke with what vntemperate morter these men daube vp the consciences of Christians,* [c] Then (*saith the French Defence*) the Christians did only suffer, because the Church was not yet perfect, and because their enemies were more in number. *Againe,* [d] It is commendable to suffer when thou canst not resist. *Which is the last miserable refuge of their desperate cause. Whereunto notwithstanding their grand Cardinall is glad to betake himselfe.* [e] I answere (*saith he*) that Christians in ancient times did not beare armes and seeke to depose Emperours and Kings, enemies to the Catholique faith, because they wanted power. *Whereby the now Romish faith doth seeke to make wicked men excuseable.* [f] By this second conclusion (*saith Bannes*) the English Catholikes, who now doe not take armes against the Protestants, are excused, because they want sufficient power. *Hence we may perceiue that, that as long as Protestants liue safe, they must acknowledge thẽselues beholden to the Popish faction, because they haue no power to hurt them: otherwise they may heare of thẽ before they can see them, peraduenture in such manner, as to* * Receiue a terrible blow, and yet not know who did them the hurt. *Yea they must perish: for* [g] Christian people (*saith Creswell*) are bound in conscience and hazard of their soules, whensoeuer

* The letter of Tresham to the Lord Mounteagle.

ricula, si praestare rem possit. Cresswell in suo Philopater, pag. 201.

Examen

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* The letter of Tiefman to the Lord Mountcagle.

they can make resistance. *These are yet positions. Now*

Their Practise.

In the yeere 1580. *when Campion and Parsons came into England, they procured a dispensation from the Pope, that all Papists in England, notwithstanding the excommunication of the Queene, might professe a large obedience in all temporall causes: but with this addition* (Rebus sic stantibus) The case thus standing: *that is (as the sequell did interprete) till you waxe stronger: for in the yeere* 1588. *when the Spanish Armado was a flote, when by doubling their strength, they might presume of the better: then our Countriman* Allen *doth write an Admonition to the Nobilitie of England, making his booke the Popes* Nuncio *to expound his former parenthesis.* [h] Though the Pope (*saith he*) hath tolerated obedience vnto the Queene in temporall conditions: yet now our holy Father Xistus Quintus doth discharge all men of their faith and loyaltie vnto her. *This is the Popes common guise; when he doubteth his faction shall be ouermatched, then to inioyne obedience: but it is onely in policie to gaine his souldiers a breathing, as Clement the late Pope dispensed with the Irish for their fidelitie to the Queene, till that he had some confidence of Tyrones successe. For then in the* 20. *of Ianuary, the yeere* 1601. *writ a letter for incouragement:* [i] Fili dilecte nobilis vir salutem, &c. My deare sonne, all health, &c. *After he calleth the rebellion,* Sacrũ fœdus, An holy league; *promising in the way of blessing an happy successe:* Deus

[h] In his booke of Admonition.

[i] *Clemens* 8. *Ianuar.*

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[a] In his booke of Admonition.

[1] Clemens. Gallus.

pugnabit pro vobis, conteret inimicos ſuos ante faciem veſtram: God will fight for you, and tread your enemies vnder your feete. *But he (God be thanked) proued a falſe Prophet.*

The ninth Reaſon.

Whoſoeuer doth perfidiouſly either denie or violate, with men of diuers religion, an oath, the moſt ſacred bond that * God *hath allotted vnto men, as the moſt ſecure* * confirmation *of all fidelitie with men, and* * end of all contention; *muſt neceſſarily be eſteemed of them as a perſon perfidious and treacherous: but Popiſh prieſts are guiltie of ſuch perfidie. Ergo, &c. The Minor will appeare in theſe three: 1. In the manner of diſallowing: 2. Of deluding: 3. Of diſſoluing of a neceſſary oath.*

* Ierem. 4. 4.
* Heb. 6. 16.

From the manner of denying a requiſite oath, we reaſon:

Whatſoeuer ſeruant being demanded of his maſter, to ſay or ſweare, whether if he ſaw his maſter aſſaulted by his profeſſed enemies, he would defend or betray him, would either diſlike the article, or deferre his anſwere, he ſhould euidently bewray a treacherous diſpoſition: But all Popiſh prieſts in like articles concerning loyall ſubiection to Proteſtant Kings, are in like manner affected: Ergo, all their other kinde of * Haile Maſter, *is but to kiſſe and betray. The Minor proued*

* Matth. 26.

[b] *Examen iniustissimum & postulata sanguinaria.* Cresswellus in suo Philopater pag. 350. & 351.

[c] *Noua & captiosa, in quibus inest inauditum quoddam nequissimæ impietatis, & barbaræ calliditatis exemplum.* Stapleton in suo Didymus. pag. 205. 206.

* *Nata lex quam non dedicimus, sed à natura exhausimus.* Cicero pro Mllone.

* *Vt iugulent homines, surgunt de nocte Latrones: vt teipsum serues non expergisceris?* Horatius.

By their positions and practises.

When as it is demanded of Priests (a necessarie article in ciuill states) what if the Pope should authorise the Queenes subiects to rebell, or other forraine Princes to inuade her realme; whether they would take part with the Queene, or her enemies? First they dislike this interrogatorie. Allen *calleth it,* [a] An vnlawfull, vnnaturall, intolerable search of mens consciences. *This kinde of examination which Princes make for preseruation of the liues of themselues and subiects,* Creswell *termeth,* [b] Vniust and bloody demands. *And these questions* Stapleton *nameth* [c] Captious questions, wicked, and full of all impious subtiltie. *As though* Sampson *were bound to put his head in* * Dalilahs lap. *Nay but their answere sheweth that this interrogatorie was as necessarily inuented, as it is wicked impugned. For this being an inbred law of* * Nature, to studie for a selfe preseruation: *these men call* iniust and vnnaturall: *But how sensleslie, let the very* * *Heathen iudge:* Theeues watch to murder, doest thou not awake to saue thy selfe?

[a] Allen in his booke intituled, *A true Defence,* pag. 68. 70.

Iudg. 16.

Now secondly their delaying. When the question is vrged: whether if the Pope, or any by his appointment should inuade the land; which part they would take, then they shift footing, and some (as our Gouernours haue obserued) haue answered: I wil then take counsell when the case shall happen: *others,* I will answere then and not before: *others,* I am not yet resolued: *lastly,* I shall then doe as God shall put in my minde. *As though these maskes were large*

enough

[d] *Si pontificis iussu de religione restituenda bello decertaretur, se conscientia salua facere non posse, quin partibus Catholicis adhæreant.* Creswellus in suo Philopater pag. 352.

[e] *Cum Iudex non iuridicè petit iuramentum vel contra iustitiam, licet vti æquiuocatione secundum mentem suam, contra mentem Iudicis, vt puta, quærenti, fecisti ne illud? Respondeat, non feci; intelligendo inter se, non hoc tempore, aut, vt narrem tibi, aut aliquid simile.* Tollet. Card. lib. 4. Inst. Sacerd. cap. 21. & 22

[f] *De hoc illustri Cardinali Gregorius 13. Pontifex sic scribit: Dilecte fili, &c. Tanta est tua doctrina, quæ longo & intimo vsu nobis cognita est, vt tua scripta, sicut cæterorum aliorum, iudicio atque examini subijci æquum non sit.* Vasques Ies. Epist. Dedicatoria ante Com. in Luc.

[g] *Officiarij Reginæ Angliæ non iuridice iuramenta exigunt, quia Regina hæretica non est Regina.* Greg. Martin. in libr. Resolutionis Casuum.

[h] *Si*

enough to ſhadow their faces: which their Creſwell *hath alreadie diſcouered, ſaying, that* [d] If by the Popes command the warre ſhould be vndertaken, to the end of reſtoring religion, then (*to anſwere*) that he is bound in conſcience to hold with the Romiſh. *This man ſpeaketh without parables: make then but a pretence of religion, and farewell all ſubiection.*

The ſecond point is, their deluding of an oath by a new tricke of equiuocation, as they (vnproperly) terme it. Others call it reſeruation: but moſt fitly we may name it Colluſion.

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Their poſition in the Maior.

[e] When any Iudge (*ſaith one*) ſhall demaund an oath vniuſtly, then may the examinate ſweare by an æquiuocation: as for example, being thus demanded; whether didſt thou that fact or no? he (though he did it) may anſwere; I did it not, vnderſtanding ſecretly in his minde; at this time, or I did it not, meaning, to tell it to you: or ſome ſuch like euaſion. *If you deſire to know the author, it is Cardinall* Tollet: *if his authoritie,* [f] Vaſques *the Ieſuite ſheweth, he hath a ſpeciall priuiledge from Pope* Gregory 13. writing thus vnto him: We ſo approue of your ſingular learning, that wee hold it vnmeete that your bookes ſhould be ſubiected to the cenſure of others.

Now their Aſſumption in this caſe of our Engliſh iuſtice concerning examination of Prieſts: [g] The Officers of the Queene of England (*ſaith Martin*) cannot challenge anſwers and oathes iudiciouſly, be-

[h] *Si Sacerdos interrogetur in portu, vel alibi, de antiquo suo nomine ab aliquibus, qui eum habent suspectum, possit respondere illud non esse suum nomen, atque eodem modo si interrogetur de patria, parentibus, amicis, &c.* Resolutio quorundam casuum Nationis Anglicanæ.

[i] *Cum Sacerdos sistitur ad Tribunal, vbi adsunt magistratus Regni, accepto iuramento, possit illum præstare iuramentum, æquivocando, quia qui quærunt non iuridicè interrogant, cum sint Tyranni & velint punire bona opera.* Ibidem.

[k] *Fraus non dissoluit, sed distringit periurium.* Cicero.

[l] *Sanctus Franciscus rogatus quâ perrexisset quidam homicida, qui iuxta eum transierat; manus per manicas immittens, respondit non transisse illâc; intelligens, non transisse per illius manicas.* Navar. Tom. 3. cap. 12.

[m] *Debuit*

cause an hereticall Queene is no Queene. *Vpon this sand is builded that which they conclude, namely,* Allen, Parsons, Gregorie Martin, *that* [h] If a Priest shall vpon suspition chance to be asked either in any Hauen, or elsewhere, concerning his ancient name, his countrie, kinred, or friends: he may denie all. *And againe,* [i] When a Priest is conuented before a Iudge after the oath taken, concerning such questions, he may answere by the foresaid equiuocation; because those that aske this oath, are not to bee accounted Iudges, but Tyrants: which point of equiuocation (*saith* * *Parsons*) is not only to be allowed by all Diuines, but iudged necessarie also in some cases for auoiding lying and other inconueniences. *This man we see (as if he would driue out Satan by Satan) teacheth by lying how a man may auoide a lie. Yet this is the generall doctrine of their* * *Schoole, more than heathenish: for among Pagans this was a decree of conscience:* [k] Craft in an oath doth not lessen, but strengthen periurie.

* Parsons in his briefe Apolog. fol. 193.

* See Aquinas.

Now the practise.

The practise of this deuice of aequiuocation in Priests hath been found to haue been common of late, by experience of Magistrates. It may be thought to haue crept out of their S. Francis *sleeues. For* [l] He (*as Nauar writeth*) being asked which way the murderer did flie, which runne by him, putting his hands in his sleeues, answered, he went not that way, meaning thorow his sleeues.

[a] *Debuit intelligi; nisi Papa remittat ei iuramentum: nam in iuramento excipitur auctoritas maioris.* Glossa ad decret. lib. 2. tit. 24. cap. 10

[a] *Canonicus quidam inuehitur in Gregorium 12. Pontificem, quòd tempore magni schismatis antequam pontifex crearetur, iurauerat publico & solenni ritu sese abdicaturum Pontificia potestate; postea verò Pontifex electus noluit pontificatum deponere.* Azorius Iesuit. Inst. Mor. lib. 5. cap. 15.

[b] *Aliorum quoque iuramenta possunt Pontificis autoritate relaxari.* Ibidem lib. 11. cap. 9.

[b] *Beatissimo*

The third abuse of oathes is in dissoluing them.

That though they take an oath of allegeance in cases temporall, yet their common interpretation is still with respect of their more supreame head, * During the will of the Pope, who (*say they*) hath power to free both himselfe and others from the bond of an oath, *which is their old Glosse, saying,* [m] That the case is so to be interpreted, namely; Except the Pope shall release him from his oath: because in euery oath the authoritie of a Superiour must be excepted.

* Before in Reason 4. lit. e.

Practise.

Their practise we haue showne in the former reasons: we may here adde a more ancient example. [n] A Canonist (*saith a Iesuite*) did inueigh against Pope Gregorie the 12, who in the time of a great schisme, did openly and solemnely sweare, that if he were made Pope, he would giue it ouer again: but being elected, he performed nothing lesse. *The Canonist doubtlesse wanted not a Canon to condemne this periurie, though the Iesuite vpon presumption of* [iusta causa] *doth defend it. Who also in the same volume holdeth their generall position, saying,*

[n] Other mens oathes may be dissolued by the Pope: *so that when the Pope shall send out his Bull of freeing of our English, the bond of their oath will proue as strong as the knat of a bulrush.*

[b] *Beatissimo, Sanctissimoque Patri Xisto Quinto Pontifici Max. Robertus Bellarminus.* In principio voluminis primi. Epist. Dedicat. de Pontifice Romano.

[c] *Ad eos iuuenes instituendos, quos à Transalpinis Regionibus autoritas tua reuocauit.* Ibidem.

The tenth Reason.

Whosoeuer is so possessed with these former seditious positions, that ex Officio *(that is) as he is a Romish priest, he must professe them: such an one is to be iudged a most desperate traiter: But al Romish priests, as priests, professe some, and othersome all of those seditious positions. Ergo, &c.*

The Minor { 1. *Prooued,* 2. *Confirmed.*

Prooued by an argument of Relation: That seeing the authors of this rebellious doctrine, are the principall Rabbies of that sect, and publiquely authorized with the ordinarie priuiledge of that Church: it may not be imagined, but the schollers are infected with the leuen of their professors and Doctors aboue named: to wit,

1 Tollet *a late Cardinall, whose writings haue this speciall priuiledge by Pope* Gregorie *the* 13. 2 That (*saith* Vasques *the Iesuite*) they may without censure or examination of any, be published to the world. *Now the booke, wherein these positions, or rather poysons are contained, is intituled,* De institutione Sacerdotum: *That is,* The booke of Instructions for Priests.

2 *Cardinall* Bellarmine *publique Reader in Rome, in his booke intituled,* Of the Pope of Rome, *dedicated to* Xistus Quintus *Pope of Rome, and authorised by the same Pope of Rome, to no other end, but (as he confesseth)* 1 To instruct those schollers, whom his Holinesse did send for from beyond the Alpes:

that

[a] *Legi & expendi diligenter iussu & imperio Senatus F. Dominici Bannesii Cathedrarij Sacro-sanctæ Theologiæ in Salmaticensi Academia in 2ª 2ª D. Thomæ Commentarios, & nihil reperi limâ dignum, sed admiratione: vt appareat fore opus Theologis vtilissimum & fructuosissimum. Idq; ego ratum meâ fide iubeo.* Frater Daques Regis Hispaniæ Confessarius in Commentarios Francisci Bannesij.

[b] *Ne tàm glorioso operi sanctæ obedientiæ meritum deesse contingat, hoc ipsum ei præcipimus in virtute Spiritus sancti sub formali præcepto, in nomine Patris, Filij, & Spiritus sancti, Amen: non obstantibus in contrarium quibuscunque.* Fratrum Minorum de D. Bannesij Commentarijs Encomium.

that is, All Scottish, Polish, Flemmish, Danish, and English extrauagants.

3 *Cardinall* Allen, *created of the same Pope* Xistus Quintus, *Anno Dom.* 1588. *to the like end: for in the same yeere, when the Spanish Inuasion was intended against England, he published his booke, intituled,* An Admonition to the Nobilitie of England, *as a trumpet of rebellion, to take armes against their Soueraigne.*

4 Molina, *Diuinitie Reader in the Vniuersitie of* *Ebor. *Ebornensis.

5 Gregorie *of* Valentia, *Diuinitie Reader in the Vniuersitie of** Ingol. **Ingolstadensis.*

6 *Doctor* Stapleton, *Diuinity Reader in* Louane.

7 Dominicus Bannes, *Diuinitie Reader in the Vniuersitie of** Salma. *another much infected with the same leauen, and yet priuiledged in Spaine with these commendations:* [d] A worke admirable, and profitable for all Diuines. *Dignified also of the Colledge of the Friers, called Minors, in these tearmes:* [e] A glorious worke, which least it want his deserued obedience, this wee challenge in the power of the holy Ghost, vnder our formall command (without all exceptions) in the name of the Father, Sonne, and holy Ghost, Amen. *Salmanticensis.

We haue also alleaged The Resolution *of the Iesuites Colledge of the Vniuersitie of* Salamancha *in Spaine,* Anno 1602. *as likewise* Creswels Philopater, *printed at Rome,* Licentia Superiorum: By the licence of the Superiours; *signifying the Iesuites there. What shall I neede to mention* Reinolds (*in his* Rosæus) *a Doctor of Diuinitie, and chiefest man in*

the Engliſh Seminarie at Rhemes? *Father* Parſons (*in his* Dolman) *a principall Rector in the Seminarie at* Rome? *Seeing all theſe be Seminaries, you may trie the young plants by their fruites. If any deſire further experience in this kinde, he may conſult with* Carolus Molinæus, *and* Pontus Tyardæus, *both Pariſiens, and but euen now, before I can reade them, to be read of all men.*

The Confirmation.

It will not be denied of any Prieſt, but that in theſe Popiſh Seminaries he hath vowed obedience to his generall Fathers in thoſe Schoolcs: And it is as notorious, that all Generals are abſolutely inthralled to their chiefe generall the Pope: all of them, as hands and feete, to walke and worke, as that their head ſhall deuiſe. Which (*as we haue heard in* Gregorie *the* 7. Gregorie *the* 9. Pius Quintus, *and others*) *haue* abſolued ſubiects from all obedience, and charged them to take armes againſt their Emperors, Kings, and Queens excommunicate, &c. *Shall wee now imagine, the old foxes being ſuch, that their cubbes can degenerate? If euer any of that kinde gaue hope vnto vs, it was the Secular Prieſts: who for a fit did write many things very truly againſt Ieſuiticall rebellious practiſes: but after, perceiuing the Recuſants to withdraw their beneuolence, as rather deuoted to the Ieſuites; and that the Pope alſo tooke part againſt them, they fearing their conſciences, wholy ſubmitted themſelues vnto the Archprieſt, whoſe command, vpon occaſion, is countermanded by the factiion Ieſuiticall. So that now we may aſwell*

expect grapes from thornes, or a white Æthiopian, as loyall subiection from this Religion.

Thus haue I proued (deare brethren) the dogmaticall doctrines of these men, not particularlie improuing, or confuting them; for this (as I vnderstand) was not your desire, and therfore might not challenge of me such discharge: especially seeing that they be in themselues so naturally vnnaturall, that it may be concluded hereof, [1] *Hæc recitâsse refutâsse est.* So that (according to the example of our blessed Sauiour) onely relating the fact [*Doe, &c.*] without examination of the guilt, we may pronounce [[2] *Woe, &c.*] a condemnation against them: in as much as all such sinnes haue a brand of impietie in their forehead, whereby any may discerne them, as the Apostle teacheth: [3] *The workes of the flesh are* manifest, *which are these; Adulterie, hatred, contentions,* seditions, *murders, and such like; which whosoeuer doth, cannot inherit the kingdome of God.* Being so condemnable in themselues in euery reasonable mans iudgement, that it may be said of them, [4] *Some mens sinnes goe before them to iudgement.* Notwithstanding if, as among these Romish professors, malefactors of all kindes vse to take sanctuarie: so these mischiefes shall dare to challenge the name of sanctitie or Religion: know (dearely beloued) that (as S. *Hierom* saith) this [5] *Dissembling of sanctitie doth double the iniquity*: and that I am as ready to confute all forged pretences, as they can be to suggest them. Only at this time be you exhorted (my brethren) to take

[1] The very commemoration of them is a iust confutation.

[2] Woe be vnto you Scribes and Pharisies, for you do. &c.

[3] Gal. 5. 20.

[4] 1. Tim. 5. 23.

[5] *Simulata sanctitas duplex iniquitas.*

take this antidote and preseruatiue against al such poysonable positions and practises, it is compounded but of two simples, simplicitie of Apostolique precept, & practise of primitiue examples. The blessed Apostle and true *Peter*, farre differing from this personate, doth thus admonish all Christians: [6] *But let none of you suffer as a murtherer, an euill doer, or as a busie bodie, in other mens matters: but if any suffer as a Christian, let him not be ashamed, but glorifie God in this behalfe.* So then Christians suffering for murders, may happily become martyrers, but neuer be martyrs. Secondly, the Primitiue example is plainly recorded by *Tertullian* in his Apologie, in behalfe of zealous Christians, who being in his daies persecuted of Tyrants for the profession of the holie Faith, yet auouched alwaies their faithfull alleageance after this tenour: [7] *Our humble prayers to God, in the behalfe of all Emperours, are, that he would vouchsafe them long life, secure reigne, safe guard, powerfull armies, faithfull Counsellors, godly people, and a peaceable world.* And to remoue all ielousies of Princes, though Apostates from Christ, holy *Nazianzen* is bold in defence of Christian loyaltie to stand at defiance (as it were) against all calumnious accusations, saying: [8] *Against whom of you did we at any time make any insurrection among your people, though of themselues prone to rebellion? Or whose death did we euer conspire?* Now in conclusion, doe but consider the last (I pray God euer the last) treason, and see whether it may not challenge the name of [9] *Legion*, seeing there is found in it so many murde-

[6] 1. Pet. 4. 15.

[7] Tert. Aplog. *Nos precamur, pro omnibus Imperatoribus vitam prolixã, imperium securum, domum tutam, exercitus fortes, populum probum, orbem quietũ.*

[8] Nazianz. Orat. 2. in Iulianum. *In quos vestrùm, populum exæstuantem contra vos, insurgere solicitauimus? quibus vitæ periculum attulimus?*

[9] Mark. 5. 9.

rous ſpirits, intending and attempting in one *blow* ſo many execrable murders: that none can ſay of this moſt infamous euill, as the Prophet ſpoke of
30 Pſal. 48. 8. that moſt excellent good: 30 *As we haue heard, ſo haue we ſeene*; but contrariwiſe; That which wee haue ſeene, the like was neuer heard. God of his great mercie faſhion vs to true thankfulnes, and them to repentance, to diſclaime the Guelphiſh faction, and alwaies out of the confuſion of their ſinnes worke the conuerſion of their ſoules: eſtabliſhing vs all that call vpon the name of Chriſt Ieſus with his ſanctifying ſpirit, to the glorie of his ſauing grace. Whereunto

Yours *T. M.*

Erratum.

Pag. 8. lin. 15. Polyd. *pro* Card. Poole.